

Leadership



Ladders, Bridges & Chutes

Volume 4, No. 3

February - March, 2000

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CHIEF OF CHAPLAINS
Office of the Chief of Naval Operations
Washington, D.C. 20350-2000

Dear Colleagues

In their book, The Visionary Leader, management consultants Robert Solum, Mark Sobol and Bob Wall state: "It is precisely in these times . . . that leaders must possess one property: the ability to develop and share a clearly defined sense of direction – a vision of the desired future." (p.4) What is true for business is also true for the Chaplain Corps as we begin this new century. We dream and envision the future in order to make ministry present and real today.

RADM Darold Bigger, Deputy Chief of Chaplains for Total Force, outlines in this issue of The Navy Chaplain his "vision of the desired future" for the fundamental importance and grassroots involvement of the Reserve Force. Reserve chaplains are not merely "fill-ins" for active duty. They are full partners in ministry. As the challenges of providing ministry within the military arena continue to impact and shape our efforts, our Reserve chaplain colleagues, as part of the Chaplain Corps total force, play an ever growing responsibility of service.

"Trust" is an essential ingredient in our ability to create a unified vision for the future. Chaplain Don Belanus, LANTFLT chaplain, points out that leadership within the Chaplain Corps is filled with "chutes, ladders and bridges. We are called upon as Chaplains to erect ladders that help others to rise to higher moral planes in their lives while avoiding "chutes" that cause one to lose effectiveness. "Chutes" like careerism, passivity and timidity can quickly and easily prevent us from being faithful to our call and trusted by others.

As we minister to the men and women of the Sea Services, may we be bold visionaries and dreamers of the future, knowing that with God's help, all is possible.

A. B. Hoedemaker, Jr.
RADM, CHC, USN



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Leadership in a Religious Context

Day Three: Understanding the Love of Your Life

BY JIM WALKER

Editor's Note: This is the final article by this year's PDTC's Subject Matter Experts.

Being responsible for the spiritual welfare of the women and men in your unit is an awesome assignment. You accepted this task when you became a chaplain in the U.S. Navy. With God's help you will complete the assignment wherever you go.



Day THREE will start with a wrap up on *Team Building* and move into the marriage builder that Walk Thru the Bible has named *Understanding the Love of Your Life* (ULL).

Jim Heiskell, a Senior Leadership Training Consultant and Master Trainer at Walk Thru the Bible Ministries wrote the following overview for this course and I know you will find it very informative.

God uniquely created you and your spouse for one another – to be a complement to each other and to experience a vital, shared intimacy. When you were dating, the fact that you were so different in several areas never seemed to bother you. But then you got married, and the traits that initially attracted you to your spouse can now easily become a source of conflict.

The *Understanding the Love of Your Life* seminar offers a unique and refreshing opportunity to rediscover how God made you for each other. You will gain insight into your mate as well as yourself, and learn to value your differences. You will take time during the seminar to talk to your mate and discover how best to relate to each other and experience the shared intimacy that God intended.

The target audience for this course obviously is married couples, but singles and engaged couples can also benefit as they learn principles that will apply to their future marriage relationships. The seminar can be taught in four to five hours. It is ideal for retreat settings, but also can easily be offered in weekly classes in chapel or aboard ships. You will find it to be an excellent marriage enrichment seminar for those couples who have been separated after long deployments.

The content of this seminar also overlaps somewhat with *Sharpening Your People Skills*. But *Understanding the Love of Your Life* is designed specifically for married couples – helping them deal with their differences and sources of conflict, and giving them opportunities to discuss how the

principles they have learned apply to the *unique* challenges they face in their own marriages.

After 44 years of marriage, guess what my bride expects from me? Some form of satisfying COMMUNICATION with an emphasis on what is going on in both of our lives – not just the surface stuff! When we both did the personal surveys, we both discovered areas of each other's lives that went from question marks to explanations. Charlene, my first and only wife, found out that I was wired differently than she is – surprise – and that I did not thrive on every detail of her day. To be blunt, I wanted to see the baby and bypass the details of the labor pains! And I found out that an interest in her day went a long way toward providing the environment for a warm and loving relationship. With that small amount of edification for each of us, we are finding that "proper aging" can also make for a great marriage.

We hope you will ask your spouse or intended to take the personal survey found in your workbook and see for yourself what gets revealed in your lines!

On a very practical note, let's hear from a U.S. Army Chaplain, (Col.) James A. Durham, command chaplain for the U.S. Army Medical Command: "I am grateful for your continued work to provide this outstanding leadership training for our

unit ministry teams. I have received very positive feedback about the programs our chaplains are teaching using your course materials. An Army Major came by



my office a couple of weeks ago to let me know about the outstanding work of one of our chaplains. He thought the chaplain was the best instructor he had ever heard, and the couples' retreat he attended had been a significant help for him and his wife. When I contacted the chaplain to pass along the praise, he stated that he had presented *Understanding the Love of Your Life* exactly as he had been taught. It is simple. The training works. This chaplain is Chaplain (Maj.) Mike Dugal at Fort Sam Houston, Texas."

All of your Subject Matter Experts are prepared to present these courses in an interesting manner with only one goal in mind: That every chaplain and religious support team attendee will find these tools easy to use and life changing for the people you teach! May God bless you in that effort.

Reflections of the Total Force

RADM Darold Bigger, CHC, USNR-R

AS INTERVIEWED BY CAPT JOHN W. MORRISON, CHC, USN

Chaplain Darold Bigger is the Deputy Chief of Chaplains for Total Force. The following interview was conducted in the Chief of Chaplains Office, Washington, DC, on 1 December 1999.

J.M.: I'd just like to start off by asking you, how did you feel when you got the phone call that you had been selected for flag rank for the Chaplain Corps?

ADM: I will never forget it. I was absolutely stunned. It was April 13th. My promotion to O6 became effective on April 1st. So April 1st and April 13th there's something in the trail there, I'm not sure what the message is!

J.M.: Where was your ceremony held?

ADM: It was the 3rd of September 1999 in Great Lakes. Chaplain Beckwith's retirement was done at that time and we did a change of office in connection with that. I was frocked to O7 the evening before.

J.M.: In order for the Chaplain Corps to know you a little bit better, could you tell us about your civilian background and your military experience?

ADM: Sure, let me tell you one more thing about that announcement on the 13th of April. I think the overwhelming feeling for me was a huge sense of humility. I know there are many of my colleagues who are well qualified to do what is my privilege to do now. It was summed up for me in a message from a friend, a retired chaplain, who said that this is more a calling than an honor. I hope that stays in the front of my mind for my entire tenure. This is God's calling to me as every selection is to every chaplain, what ever his or her assignment may be. I want to be a servant.

I grew up on the West Coast and, in fact, I am the first Reserve Flag who has lived west of the Mississippi. I grew up in a community in southern Oregon where the economy was fueled primarily by the timber industry. My father was a superintendent of a sawmill. I worked in the mill during the summers. I ended up going to college in the Northwest and then to our Adventist Seminary in Michigan. I pastored in Idaho and Oregon for several years and then went to graduate school in Southern California at Claremont. I did a Ph.D. in Pastoral Counseling there and then was assigned in Southern California for seven years. I was an associate pastor in a campus church and initiated a counseling center for the community.



Chaplain Darold Bigger
Deputy Chief of Chaplains
for Total Force

J.M.: Was that in San Diego?

ADM: It was in Riverside, which is east of Los Angeles. I went from there in 1980 to pastor our Adventist college campus church in Walla Walla, WA. The town really exists, it's not just a cartoon name!

J.M.: When did you come into the Chaplain Corps?

ADM: I joined the Navy in 1974 while I was in graduate school at Claremont. A Navy Chaplain, Joe Frazier, retired O6 now in Texas, was a classmate of mine. He got me started. I

needed some encouragement. When I was in seminary I toyed with the idea of becoming a chaplain. But that was during Viet Nam and I was a pacifist at that juncture. I just couldn't bring myself to join a military exercise and enterprise of which I wasn't supportive. So Joe helped me sort that out. I've come now to the place where I recognize that evil in the world cannot be prevented or stopped simply by pacifist approaches. I think there are times when more forcefulness is necessary to stand up and confront evil. So that quieted my uneasiness. My assignments since that time have been primarily in MEFREL Units, affiliated with the Marine Corps.

Most of my mobilization sites have been with the Marine Air Wing. I've been fortunate enough to take several trips to Japan, to Iwakuni, and later to Okinawa to the First Marine Air Wing headquarters. I participated in a "Team Spirit" exercise in Korea, freezing on the river beds one cold March. Those memories are great! (laughter)

J.M.: I am very familiar with that one. That's the time we do the plowing for the farmers. (laughter)

ADM: Then I was a REDCOM chaplain in the Northwest and most recently came from a new billet as the Reserve Fleet Chaplain at Pacific Fleet. As informative and helpful as all the other assignments were, this last one showed me how the Reserve and Active Components can integrate in such a way that we can all benefit.

J.M.: What do you see as some of the biggest challenges in terms of Total Force, use and integration of the Reserves?

ADM: There are several challenges. One of them, for us on both sides of the aisle, is to rethink how we interact with each other. That's as much a challenge for us Reservists as it is for

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Reflections on Total Force (con't from page 4)

active duty people. You know, for years we Reservists have been sort of leaning on the door, wanting to become full members of this club. Now all of a sudden the door has fallen open in front of us and we're staggering around trying to regain our balance. We have wanted for a long time to be an integral part of the active duty work. We've wanted to do contributory support. Now there are so many opportunities for it that we had pressed to keep up.

One of the things that I am concerned about is maintaining training levels that are high enough to provide the quality of Chaplain and RP to active duty commands when we get there. We're working so hard now filling gaps and contributing where there is need that I am concerned that we don't siphon off what time we need to spend for training.

A second problem is potential burn out. It would be tragic for us to over use the people who are available so that they get tired and worn out and aren't able to maintain both civilian and military life in a viable way. We don't want to lose people as a result of that. But the excitement and the potential far outweigh the negative possibilities there. The opportunities for us to become one Chaplain Corps, one Religious Ministry Team are just thrilling! This is an exciting moment in the history of the Navy.

J.M.: What are your views on "Strategy XXI" and Total Force"? Do you have any insights from this conference and others that you've attended?

ADM: Well there are several things that are exciting about that. Have your readers been introduced to what "Strategy XXI" is?

J.M.: Through one of the Chief of Chaplain's "Building community" papers, the occasional thoughts... yes sir.

ADM: The exciting thing about that for us as Reservists is that we are in the middle of those discussions. This is not something taking place out there somewhere which we'll find out about later. Reservists are in the middle of the pool helping create the program!

J.M.: Yes, there are several reserve chaplains that are

here, in fact one that's even facilitating ...

ADM: I expected to spend at least my first year just trying to create a viable place for the Reserve Flag, and thus the Reserve community, in the Chief of Chaplains office. To my delightful surprise, the Chief, Deputy and staff are more than ready. They are already down the road including us. A significant turn around began several years ago and the momentum has gained a tremendous amount of steam. So we are in the middle of the discussion. Strategy XXI is not being cooked up by active duty people to give assignment to Reservists.

J.M.: What kind of career guidance would you give to a junior officer and chaplain, or an enlisted member, RP, as part of our team?

ADM: We chaplains must retain our spiritual focus as individuals. We exist because God exists, and our relationship to God is our only purpose for being here. We dare not lose sight of that. Second, we need to advocate for all God's people all the time. We are here to

preserve every service member's freedom of religious expression, and as advocates for those rights we need to be able and ready to speak up. We also need to be articulate about the moral concerns and conscientious convictions of those service members. So to advocate for all God's people all the time is the second focus for me.

The third focus for us is to advocate for God among all people. I am a firm believer that moral directions, the foundations of society, lies in standards that are outside of us as human beings. We as chaplains are articulators of that external focus. We need to do that among all people not just among people of faith.

This call to be spiritual persons, to advocate for all God's people and to advocate for God among all people really fits all of us chaplains, not just junior officers.

Following that, I would encourage junior officers to pay attention to their career. Some think that is self-serving. It needs to be more than that. If you are in fact God's person in a military setting but you don't pay attention to your life as an officer you will not be successful. If you aren't successful, God can't be successful through you. So paying attention to your career is a way of enhancing the opportuni-

The opportunities for us to become one Chaplain Corps, one Religious Ministry Team are just thrilling! This is an exciting moment in the history of the Navy

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Within the Chaplain Corps Family



IN MEMORIAM

CAPT Lucian R. Brasley, CHC, USNR(Ret), survived by his sister, Helen Cote, 342 Manchester Street, Manchester, NH 03103.

Michael H. Carr, brother of LCDR Gary Carr, CHC, USN, Commander, Naval Recruiting Command, 5722 Integrity Drive, Bldg 784 (Code 316), NAS Millington, TN 38054.

Walter J. Gerdis, brother-in-law of LT James Finely, CHC, USNR, USCG RTC, Yorktown, VA 23690-5000.

Theanna Langston, wife of RP1 Bruce L. Langston, USN, Office of the Chaplain, Naval Station Mayport, PO Box 280054, Mayport, FL 32228-0054.

Jon B. Seymour, father of RP3(SW) Alan Seymour, USN, Naval Station Norfolk, 1530 Gilbert Street, Norfolk, VA 23511-2722.

Norman Slade, father-in-law of LT Randy Williams, CHC, USNR, Naval Station Pascagoula, PO Box 10, Pascagoula, MS 39595-0001.

On the cover (from left to right): RPC(SW/AW) M. Callahan talks with RP3 Latasha Hester, NAVSTA, Norfolk, Chaplain James Finley, USCG RTC Yorktown, Chaplain Vic Smith, Mid-Atlantic region.

ACHIEVEMENTS

Navy/Marine Corps Commendation Medal



LCDR Wesley B. Sloat, CHC, USNR
NAS Barbers Point, HI

Good Conduct Medal



RP2 Aaron David Painter, USN
26th MEU, 2D FSSG, Camp LeJeune



Medical Enlisted Commissioning Program

RP2(SW) Walter J. Davis, USN
COMSIXTHFLT

Angel Flight Pilot of the Year, Hampton Roads Area

CDR Mark Farris, CHC, USN
Chaplain Resource Branch, Norfolk, VA

CHC Leadership: Ladders, Bridges & Chutes

By CAPT DONALD G. BELANUS, CHC, USN

Much has been made of the bi-polar allegiance of the military chaplain to both endorsing faith community and military service. In reality, this is rarely the problem. However, the military chain of command has given birth to a truncated pyramid, a “chain of influence” within the Corps that can be both a blessing and a curse.

A Truncated Pyramid

The plane slicing the pyramid of the Corps may run almost vertically, as when faith group affinities override rank and position. Any “us versus them” mentality injures the local team. Or, the plane may slice horizontally, as when a given rank or organizational level seems to produce an exclusive club. Local collegiality suffers as confidence and professional intimacy erode.

Both of these organizational perceptions are counter-productive. In many situations, what we need is a “chain of care”. Trust of one’s colleagues, seniors, juniors, institution, and even one’s own instincts, is perhaps the issue. The restoration and establishment of trust is the topic of this article.

Today’s Playing Field

There is no collective stand-down from the operational tempo driven by rapidly changing global challenges. As ADM Harold W. Gehman, Jr. (Supreme Allied Commander Atlantic and Commander in Chief, U.S. Joint Forces Command) observed, “The world picture, even ten years out, is unknown.” Thanks to burgeoning technology, the term “human race” has new meaning. We are all in the game, and more often than not, we who are charged with giving direction find ourselves serving the ball.

An old board game for children called “Chutes and Ladders” may serve as a useful metaphor. In the original game, after a roll of the dice, players advance their markers along a path strewn with “chutes” and “ladders.” Landing on a ladder allows a player to jump ahead; landing on a chute requires the reverse. Chaplain Corps leadership for the encouragement of trust has ladders, chutes—and bridges—of its own.

Ladders

The horizontal sameness of sea service begs for the religious and moral “ladders” chaplains can erect. Enticing

people up the ladder to a higher moral plane requires that those who plant the ladder lead the way. To earn the trust of the people we have sworn to serve we must be prepared to give a clear and accurate accounting of where we stand on the issues of the day, and why. Though we might like to separate our professional lives from our personal lives, those who watch us navigate expect us to be spiritually congruent. Every commanding officer we advise, every Sailor, Marine or

Coastie we teach, and every family member we counsel hopes to see us focusing skyward, climbing steadily, and proving ourselves trust-worthy.

In our everyday moral walk, most of us easily show others how to take a single step up. A friendly smile, an encouraging word, even a sense of humor or a time-worn platitude can do the trick.

However, leading those to whom we minister up the all ladders of life requires the courage born of unwaivering integrity and moral constancy.

It requires our scholarly diligence,

our willingness to forthrightly admit our own weaknesses and failures, and our devotion to the truth we find in the faith that nourishes our hearts.

Sometimes, the moral and ethical ladders become a complex latticework that requires not just spiritual stamina, but keen discernment. Information mining that used to require hours or days of diligent searching can now be accomplished with the press of a computer key. What is particularly needed today is data discrimination. For example, in preparation for this essay, one quick electronic search on the Internet for information regarding the “Chutes and Ladders” board game resulted in many more “hits” describing a drinking game for so-called adults than the original board game! The point is, we must show service members how to make good choices from among all the options available in their operational, social and recreational lives. If our own climb up the ladder is well-informed and steady, they will trust us.

Chutes

Our military setting for ministry is a constant reminder of the privileges of power. Pride and ambition are valued and rewarded—as they should be, in appropriate circumstances. However, for a chaplain, a “Look at me!”

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Chaplain Gene Gomulka (second from left), MARFORPAC, receives the Alfred Thayer Mahan Award for Literary Achievement from the Secretary of the Navy Richard Danzig.

CHC Leadership (Con't from page 7)

mode of conduct or the tantalizing taste of power (real or imagined) leading to unchecked ambition, result in disaster. Like a steep chute, the loss of trust is precipitous. The first ones to take the fall are those who otherwise would have looked to the chaplain for help. People who need to unburden and to be encouraged are quick to recognize those whose career-mindedness overarches their ministry. Disheartened professional colleagues soon follow when they feel they have been betrayed. We must remember the only true criterion for a “successful” chaplain career: “What did you do for those who trusted you?”

Another treacherous “chute” is the self-deception that leads to disconnected-ness. The responsibility for self-care leading to spiritual maturation must include our willingness to be advised, assessed, guided, nourished and mentored by others. If we do not subject ourselves to the intimate scrutiny of a trusted friend or colleague, it is only too easy to fall into the ever-present hazard of self-deception. It is true that God alone knows our hearts, but our friends, spouses and other intimate associates tell us when we are making spiritual progress, or not.

Another vexing “chute” is even more injurious to the institution. When professional “comfort zones” are maintained at all costs, a pattern of passivity and timidity develop wherein a chaplain becomes blunted, apparently unable to speak and act forthrightly. For some, the avoidance of controversy and confrontation become a way of professional life. For others, the glare of military rank can short-circuit our ability to interact prophetically. The cardinal virtue of humility does not obviate the need for courage in the face of evil, foolishness, or in defense of others. To be trusted, we do not always have to be right: we must be faithful and authentic.

The increasingly high-tech, cost-conscious military establishment itself presents a “chute” that could do great damage. While emergent communications technologies give opportunities to share vital information across broad expanses, there is simply no substitute for actual human contact. “Virtual” ministries of education may well be an effective supplement to the work we do, and televised conversations can be a great cost and time saver: however, there is no substitute for real ministry, in real time, delivered by real people.

Another matter pertinent to the discussion of resource allocation is the 1999 General Accounting Office report on military retention which identified the provision of chaplains and religious services as the second (for officers) and third (for enlisted) “satisfier” for military personnel. Is it not reasonable to suggest that money spent to plus-up sea service chaplain and RP billets, thereby resulting in greater access to problem-solving ministries, would have a far greater effect on personnel retention than any military hardware expenditure one could name?

Bridges

The first leadership “bridge” we need to attend to is the chasm that separates us from an effective, trusting partnership with our Religious Program Specialists. No RP should need to say, “If Chaplain X would only grant me the minimal level of respect given to any parishoner who attends services...” [still, unfortunately, a common complaint]. Senior chaplains and senior RPs must always be aware that others will model behaviors and base expectations upon what they observe. We chaplains must recognize that our RPs are among the greatest bridge-builders we could imagine. Many of them could give us priceless lessons in bridging the gaps among ranks and ratings in our units—if, that is, we would only ask them!

Similarly, partnerships between senior and junior practitioners of our profession could go a long way toward bridging the knowledge gap. In order to work as effective teams we must learn to exert the leverage of both the wisdom of those with long experience and the innovative technical insights of junior partners. Our own Chaplain Resource Board (CRB) should be one of the most effective means of knowledge-sharing among us. We have hardly begun to utilize this resource! The CRB must be empowered to respond to needs and events with maximum speed and flexibility.

And, in this connection, if we sincerely resolve to move forward, keeping pace with changes within our military services, it is time for us to realistically assess the know-how that can only be attained with years of on-the-job experience. Key leadership and technical management positions in the Corps (and throughout the sea services) suffer from pronounced variations in personal competence as new people are moved in and out every two to three years. The cycle is all too familiar. A new person assigned to a sensitive leadership billet (e.g. in BUPERS, OPNAV, a Region, a Claimancy) necessarily spends months, or even years, gaining the sort of positional competency needed to be effective. Then, just as the individual really begins to master the intricacies of the position and establish the kind of contact network (not to mention trust) that produces real benefit for the command or the Corps, the person is detailed out. It seems we are continually blowing up bridges! If “the system” prevents us from lengthening the tenure of critical positions, we should then at least consider “civilian-izing” some billets or adding civilian deputies for continuity.

Another bridge we need to construct with renewed vigor extends reciprocally between military and civilian organizations. Partnerships in service must become the order of the day—we can afford nothing less. Chaplains should take the lead in establishing personal working relations with leaders of area religious bodies, social service organizations, governmental agencies and other entities which may directly affect military members’ lives. Like it or not, we are in the throes of

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Notes from Our Detailer

BY CAPT T. CHARLES CARTER, USN

Chaplain McGeory and I often hear from a chaplain that he or she would like to move early. Our standard response goes like this: “We appreciate your willingness to move early, and we will keep you in mind if we have a need to move you early. However, as policy we plan to leave you at your present assignment until around your PRD. You will see us moving people early, but it is because we have a short notice fill, usually operational.”

Your Projected Rotation Date (PRD) is established by tour length from your reporting date in order to provide stability for your command and you. It is not an exact date for moving you next; we have some flexibility, but we try not to vary more than 2-3 months on either side.

Our PCS budget is now based on “move count.” We forecast how many moves we will make in a given Fiscal Year (FY), using our data base to determine how many people are scheduled to move in that FY. We then factor in a number of variables, such as voluntary extensions, humanitarian transfers, spouse co-locations, and flag requests. We arrive at a figure that projects how many moves (cost and no cost) we expect to make in that FY. PERS 44 takes our figure and those from the other staff corps and restricted line communities, then submits a request for dollars. However, we are not required to keep a “check book” on how much money we

spend (since every move averages out to about \$10K), only the move count. So, every time we move someone from another FY back into this FY, we have to move someone from this FY into the next. So, if we honor your request to move early, it means one of your colleagues scheduled to move this FY must wait (either voluntarily or involuntarily) until next FY to move. And, as you might guess, October becomes the most difficult month from which to move you early.

So, when you call and ask to move early, you should now understand why we give you the answer above.

Be sure to have an updated Officer Preference Card on file when you call. Talk with your mentor about your career development. Reflect on what assignment you need and want. Then give us a call at 12 months out from your PRD.

New subject. **NAVADMIN 216/99** established new procedures for requesting Voluntary Release from Active Duty (VOLRAD). Effective 1 January 2000 all VOLRAD requests must be received at least 9 months but not more than 12 months prior to desire for release from active duty. Also, the request must be sent to PERS 813 instead of the detailer. MILPERSMAN 1920-090 of 1 January 2000 incorporates the changes.

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a cultural shift that is gradually breaking down the real and the imagined barriers separating the military and civilian communities.

Furthermore, in our unique ministry environment, the challenge to build bridges of respect and cooperation among faith groups can be a source of greatest satisfaction—or the reverse. So much depends on the establishment of trust that cannot be built without careful listening, courtesy, and a willingness to learn. The contrast between how well members of disparate faith traditions can cooperate and how poorly their respective clergy-persons sometimes relate to each other can be striking indeed!

Finally, as official representatives of America's faith traditions, chaplains can serve as bridge builders across time. In our uniformed services, the role of military ceremonies and traditions to maintain a living link with those who have gone before is widely recognized. However, we chaplains can provide people with the spiritual resources they need in order to be inspired and guided by the past, to be faithful and diligent in the present, and to be prepared and eager for the future. To be trusted and effective bridge-builders across

time we must actively maintain our scholarly and devotional ties to the ancient truths that sustain us. In all our traditions there are ways and disciplines that we have learned that can spur us to new levels of understanding and expertise. Our situational awareness must include painstaking moral and theological reflection on past events, current realities and future potentials. We must exercise our intellects with at least as much dedication as marathon runners exhibit in their physical exercise. And, if we hope to engender hope among the young people we serve, we must faithfully seize each and every day as an opportunity to be tools of Almighty God.

Chaplain Donald Belanus
is the current Atlantic
Fleet Chaplain, stationed
in Norfolk, VA



Reflections on Total Force (continued from page 5)

ties God has to work through you. Be a good officer, pay attention to your record, update it regularly, keep yourself physically fit, maintain credibility in the command. All of that enhances ministry possibilities for you.

J.M.: That was the discussion with the use of the word ‘model’ when Chaplain Holderby talked about being a model physically, mentally, spiritually, emotionally.

ADM: In regards to Religious Ministry Team, we are all still trying to learn how to create a real sense of teamwork. My personal conviction is that we have been too worried about empowering our Religious Program Specialists. We’ve been afraid they would step out of the boundaries of their work and do things they weren’t supposed to be doing. I think we have restricted them too much. With their gifts and training they can do a great amount to enhance our work as a Religious Ministry Team. I am anxious to do what I can to help enhance that and I know that’s Chaplain Holderby’s focus as well. That requires mutual respect of one another, as well as an acknowledgment of one another’s gifts. If I, as a chaplain, lose sight of seeing the ways in which God has gifted this person who is working with me, I begin to treat them as a servant and that does not do them or us justice.

J.M.: This is the first of what we hope will be many more conversations and communications with the Corps through the publications that we have? Any closing comments you would like to share?

ADM: When I think of the broad sweep of things, I think my primary focus is to do whatever I can to make sure that all of us retain our spiritual focus, our spiritual roots. Second, I want to do whatever I can to cooperate in making Total Force a reality. We as the Reserve community may give up some of our individualized identity. We give up an independence we’ve gotten used to. I think it is worthwhile to do that. It’s like the merging of a large company with a smaller one. There are opportunities in that merger for the smaller company, the Naval Reserve community. There are opportunities in that merger that enhance our capability to minister well, to minister at the center of where Navy life is really taking place.

For example, recently at the Chief’s office a request came for retirement documents for a retiring Naval Reserve chaplain. However, since I wasn’t there to sign these Reserve retirement papers the staff called wondering how to get my signature. My question was, “Who signs the active duty retirement papers?” The Chief of Chaplains, of course. As of that moment the Chief of Chaplains began signing Reserve retirement papers as well. My name appears on fewer documents, the reserve Chaplain Corps gave up a piece of its stovepipe, but we became a more complete Total Force.

There will be other indications of this change in focus, not just at the Chief’s office but in many of the places where you work too. You will be working with regional chaplains, your mobilization chaplains will begin to suggest what training events are needed and when they most need you on active duty for your A.T.’s. We give up some of our independence in order to be part of the team. But I think the benefits are worth while.

Another illustration of Total Force is how chaplain training at the Chaplains’ School is taking place now. As I was making the transition into the Chief’s office we got talking about the leadership courses that the Chaplain School is sponsoring and raised the possibility of mainstreaming Reserve chaplains into those courses, side by side, at the same table with the active duty chaplains. Now, rather than having an advanced senior chaplain course for Reserve chaplains, we take the same class at the same time as our active duty colleagues. We’ll certainly have breakout sessions from time to time because there are things that each of us is interested in that is irrelevant to the other group. But the more we as Reservists can understand what life is like for an active duty chaplain, the better we’ll be able to work side by side when we arrive to assist them. Therefore, I am a strong advocate of mainstreaming Reservists.

J.M.: I appreciate this opportunity, and hopefully, this won’t be the last time we talk. We are looking forward to some of the things you talked about actually being taken out to the fleet. I really appreciate it, Sir, thank you.

ADM: One last thing. I’m hoping to attend a couple of REDCOM conferences every year. I wish I could get to them all, but that is just not physically possible for me. I want to stay in touch with what the needs are as perceived by real chaplains who are doing the real work and real RP’s who know what life is really like. Until we have opportunity to meet personally, I hope chaplains and RPs will phone or E-mail me. I want input from them and encourage them to share that with me.

J.M.: Thank you again and we look forward to talking with you some more.

ADM: Thank you.

*Chaplain John W. Morrison
is Head of the Chaplain
Resource Branch, Norfolk, VA*



CRB Recommendations (con't from page 12)

Living and Working in Environments of Violence (A Resource Manual for Humanitarian Workers) by Robert Grant, Ph.D. Many professionals, including Armed Services chaplains, are asked to work in high-risk environments and with seriously traumatized populations. Chances of developing stress-related problems are increasing all the time. It is essential that professionals and organizations learn how to diminish the impact of trauma.

This manual is designed to prepare, support and return personnel living and working in environments of violence. This includes mental-health professionals, medical personnel, firefighters, police, military, Peace Corps and VISTA volunteers, relief and disaster workers, teachers, journalists and chaplains. It radically decreases the incidences of post-traumatic stress which can occur from such stress-filled situations. \$40.00 (U.S.) per copy (includes S&H). Robert Grant. P.O. Box 504, Burlingame, CA 94010.

Masses for the Jubilee Year 2000: Lectionary and Sacramentary Supplement. New texts designed to be used throughout the Holy Year 2000, Formatted 8" X 10 3/4" to fit within most Lectionaries and Sacramentaries currently available. English/Spanish/Latin edition. Lectionary Supplement, No. 5-336, 64 pp., \$7.95. Sacramentary Supplement, No. 5-330, 32 pp. \$7.95. 10% S&H per order, \$3.00 minimum. United States Catholic Conference, 3211 Fourth Street NE, Washington, DC 20017-1194. 800/235-8722.

ProQuest Religion. This on-line computer site allows one to search and retrieve journal articles, dissertations, Master's Thesis, newspapers, and a host of other information resources complete with photographs and charts with just a few clicks of the mouse. For more information, set your internet site at www.umi.com or contact Susan Brock, UMI, 300 North Zeeb Road, Ann Arbor, MI 48106. 800/521-0600 x3154, or email: sbroack@umi.com

Examine Your Jewish Roots. *Examine Your Jewish Roots* is a new series of videotapes that offers Christians insights into Judaism, accenting the common roots of the two faiths. Each set contains three videos.

Set One: *Origins of the Word* shows the origins of Christianity by tracing how the Bible was written and handed down, and where Christianity began. Videos in this collection are: *And There was Light; And This is Where It all Began; Tracing Mount Sinai.*

A Taste of Judaism. Shows Judaism's devotion to God and the Sabbath, and reveals the beauty and meaning on holidays. Videos included are: *Art of Celebration; One God; Sabbath of Peace.*

A Taste of Israel couples outstanding narrative with unsurpassed scenery in a fast moving format. Titles are: *Israel, the Promise of the Jewish People; Jerusalem, Gates of Time; Kibbutz.*

A Holiday Holyland Sampler captures the majesty of Christmas and Easter in the Holy Land. Videos are entitled: *Christmas Experience in Bethlehem; Easter in Jerusalem; Sea of Dreams.*

Set Two: *Our Common Heritage* shows Christian and Jewish sites in Israel, the biblical roots of Jerusalem, and a look back at the archaeology of the Bible. Videos are: *The Long Past Lives, Jerusalem, the City Touched by God; Ancient Roots.*

Discovers of Ancient Israel. The pioneers of biblical archaeology have opened a new world to all believers by retrieving the artifacts and cities of the Holy Land. Videos are entitled: *Mona Lisa of the Galilee; Secrets of Jerusalem; Wilderness of Zin.*

The Holy Tongue shows the power of Hebrew in its alphabet, its symbols, and its relationship to the creation of the world. Titles: *Hebrew Script; Jewish Symbols; Matrix of Meaning of Sacred Alphabets.*

All are available from Alden Films, P.O. Box 446, Clarksburg, NJ. 08510. <http://www.aldenfilms.com>. \$39.95 for each collection, \$129.95 for each set of 12 videos, \$239.95 for both sets of 24 videos.

In The Footsteps of Peter. *In the Footsteps of Peter* was commissioned by the Vatican in anticipation of the celebration of the Jubilee. It makes available the world's most spectacular repository of art, history and faith, and, in so doing, illuminates and chronicles the great journey of the human spirit. It is the culmination of 3 years of research and filming of the Vatican Museums and buildings, the collaboration of 32 scholars and historians from around the world, a crew of 40 directors of photography, operators, and lighting technicians, state-of-the-art digital cinematography, lighting, animation, and computerized editing, and the work of composer Stelvio Cipriani with original performances by master musicians. Eight 60 minute videos. #20045, \$149.99 Vision Video Inc., 2030 Wentz Church Road, P. O. Box 540, Worcester, PA 19490-0540. 800/523-0226.

The History of Orthodox Christianity. This three-part series is an introduction to the Orthodox Church - its life, teachings and traditions. Part I, *The Beginnings*, covers the founding of the Church, the spread of Christianity, persecutions and martyrdom, and the subsequent legalization of the Church during the birth of Byzantium. (#4092) Part II, *Byzantium*, covers the spread of the Gospel to the Slavic people, the development of the Monastic movement, the Great Schism between East and West, and the last hours of Constantinople. (#4093) Part III, *A Hidden Treasure*, explores the captivity of Orthodoxy under Islam and Communism. The leaders of Orthodoxy provide insight into their Church today. (#4094) Individual tapes at \$24.99 each, three-tape set is \$59.99 (#4095). Vision Video Inc., 2030 Wentz Church Road, P. O. Box 540, Worcester, PA 19490 800/523-0226.

CRB Recommendations

Chaplain at Sea: Holding on to Values in Changing Times, by Rear Admiral Richard G. Hutcheson, Jr., CHC, USN (Retired). Arlington, Virginia: The Navy Chaplain Foundation, 1999. xiv + 298 pp. \$15.00. ISBN 0-911519-000.

Chaplain at Sea is an attention-getting, knowledge-imparting, action impelling volume for chaplains and others in the military community. It is an account of Chaplain Hutcheson's experiences, with his reflections on his almost thirty years as a naval chaplain. Chaplain Hutcheson entered the chaplaincy in early 1945. He did not experience combat during World War II, although he was committed to its cause. Borrowing a phrase from oral historian Studs Terkel, he referred to it as "the good war." Closing his active-duty career in 1974, when the Vietnam War was almost over, he agreed to some extent with those who referred to that war as "the bad war." Between those wars, having requested duty with the First Marine Division, he served with the Eleventh Marines in the Korean War.

Assigned to an artillery battalion, "Father Gung Ho," as he was affectionately called by those with whom he trained and admirably served, referred to the Korean War as "my war." But these three wars were not the only ones. Chaplain Hutcheson observes the changes caused by historical development, assaults against traditional morality, and the nagging ethics of war (nuclear and conventional). Combine these with a conservative background in a Southern Presbyterian manse, a conviction of a call to preach, and being deeply in love with a minister's daughter who declares she would never marry a minister, and the result is war of a different kind.

Studies at Yale Divinity School under the Navy's V-12 program challenge him to examine more closely his Christian theology and moral convictions. He unashamedly shares constant quandaries with his readers. Would Helen, to whom he had over five years proposed "something like thirty-seven times" and who had "accepted at least eight of those times," find the naval chaplaincy more appealing than parish ministry and proceed with marriage? (She did.) Should he, could he, change his life style just a bit in order to influence more naval personnel with his message? How exemplary must he be as a chaplain in order to best minister to a pluralistic congregation? What about freedom and moral responsibility? War and the Christian ethic? So the chaplain is both "at war" and "at sea" as he is inundated with issues in history, sociology, ethics, and theology. All these are faced with courage and maturity and discussed with insight, candor, humility, and humor.

Hard work, initiative, advanced studies (leading to the Ph.D. degree from George Washington University), and leadership skills well applied took Chaplain Hutcheson to flag rank, although he never flaunted his accomplishments.

In this entertaining and thought-provoking volume, Chaplain Hutcheson does not stop with his active-duty years, which closed more than two decades ago, but makes learned comment on further changes that affect life and ministry in the Navy today and will likely do so well into the next millennium.

H. Lawrence Martin
Commander, CHC, USN (Retired)
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The Navy Chaplain

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